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ETHIOPIAN EUNUCH

Acts 8:25-39 tells the story of Philip and the eunuch. By some very supernatural means, Philip and the eunuch met south of Jerusalem in the desert. The eunuch had just been to Jerusalem to worship at the temple and he was returning to Ethiopia. He was reading scripture from Isaiah 53. It was very interesting to him and he was glad to have Philip give him some insight into it.

He was a very important man in Ethiopia. He was in charge of all the treasures of Queen Candace's court. But when he went to Jerusalem to visit the temple and worship God, he was only allowed to enter the women's court. He was not allowed to enter the temple because he was not whole in body.

According to the Old Testament law he could not enter the congregation of the Lord. Deuteronomy 23:1, "He that is wounded in the STONES (testicles) or hath his privy member cut off shall not enter into the congregation of the Lord."

A Master at Arms stood at the gate between the women's court and the temple in order to check everyone who wanted to enter and make sure they were whole. Of course, the eunuch didn't stand a chance of getting through that gate because a physical inspection was performed.

While returning home the eunuch was no doubt feeling oppressed and rejected. He had felt this all his life. As he read Isaiah 53 he could certainly identify with whoever these scriptures were written about. That's why he asked Philip if the prophet was writing about himself or someone else.

As the eunuch read from Isaiah 51 he thought the prophet was referring to a eunuch. He had not even heard of Jesus Christ yet. Within the context of Isaiah 53 he found "Sing O barren, thou that

didst not bear" (54:1), easily referring to a eunuch. Again he found, "Neither let the eunuch say, Behold I am a dry tree (56:3). And he also noticed, "I will lay thy stones (testicles) with fair colors" in the same context and it didn't make sense. He especially couldn't understand when he read "more are the children of the desolate than the children of the married wife" (54:1).

He thought surely Isaiah was prophesying about a eunuch that was to come to Israel at some point in the future.

The Ethiopian eunuch had the right idea but he was thinking of the body realm. Isaiah was writing about Jesus Christ. Jesus was not a eunuch in the body. Jesus' was whole and intact.

Probably only a eunuch could ever realize the full meaning and appreciate the implications of Isaiah's prophecy. But let's read it and try to figure just what was going on in the Ethiopian's mind, and how it relates to us!

Isaiah 53:1, "Who hath believed our report? And to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of dry ground; (dry means eunuch-see 56:3) he hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him. (Can you see him start to think of himself?) He is despised and rejected of men, a man of sorrows, and acquainted with grief (sounds like the eunuch) and we hid as it were our faces from him, he was despised, and we esteemed him not.

"Surely he hath borne our griefs and carried our sorrows (that's the purpose of the eunuch in the queen's court) yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for

our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Philip taught the eunuch that the man of sorrows, the one acquainted with grief, referred to Jesus Christ. The Bible stories from Genesis to Revelation all agree to this.

But there is a problem with our traditional thinking that may interfere with this explanation, so let's deal with it now.

We know that Jesus was "wounded for our transgressions, he was bruised for our iniquities." It is easy for us in our traditional thinking to see how it refers to Jesus.

But how could it refer to the eunuch? He was only about 14 years old when he was castrated (traditionally). A 14 year old boy does not transgress a king's harem. At that age he has no desire for the king's females. Iniquity in that realm develops as his masculine drive develops. (At this point we are looking at the average and not the exception to the rule.)

We usually think the eunuch was castrated for his own transgressions, iniquities and desires to impregnate the king's harem in the physical realm. In fact, all servants in the harem were either female servants (slaves) or they were castrated males. The castrated males were usually assigned heavy work or guard duty.

While the Ethiopian eunuch read the passage he identified himself as being wounded for OUR transgressions, bruised for OUR iniquities," not his own, but OURS. And that is where traditional thinking does not agree.

The explanation is that sexual transgression and iniquity is as much a part of the female as it is part of the male. This all means that the females in the king's harem were willing to receive the sperm from a servant of the king (think of Potiphar's wife as an example) rather than wait for the king's pleasure.

"All we like sheep have gone astray; we have turned every one to his own way and the Lord hath laid on him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth (at about 14 years of age, they did this): he is brought as a lamb to the slaughter." The tender shoot is coming up as a sheep before a shearer. He didn't know what was

happening, so he didn't open his mouth. "He was taken from prison and from judgment"- probably a debtor's prison. Usually children were in prison for something their father did.

"Who shall declare his generation?" You know a eunuch is not going to have a generation.

"Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed." (You say that's impossible, a eunuch has no seed.)

Within the same context of scripture we read: "Sing, O barren, thou that didst not bear: break forth in singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord." (Isaiah 54:1).

This all had to do with the planting of seed but more than just in the physical realm. In verse 4 he says to forget the shame of thy youth, and in 11 he says to the afflicted, "I will lay thy stones with fair colors. And all thy children shall be taught of the Lord."

The key is to remember the spirit, soul and body idea and keep everything we read in the right order - it's either in spirit, soul or body.

Isaiah 56:3, "Neither let the son of the stranger that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people; neither let the eunuch say, Behold, I am a dry tree."

He was all of these. He was an Ethiopian stranger who had joined himself to the Lord. He was a eunuch and he had said that he was a dry tree. He was all of the things spoken of in this portion of scripture.

He saw himself in prison, dumb as a lamb, he saw himself being castrated, not knowing or understanding what was happening. He saw himself in the land of the sinners. There he carried their burdens and their sorrows, laboring for them, because he was a slave to them.

"For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me and take hold of my covenant, even unto them will I give in my house and within my walls a place and a name better than of sons and daughters.

(He had just been refused a place. He couldn't go into the house of the Lord. Neither did he have a name (generations) of sons and daughters.) I will give them an everlasting name that shall not be cut off."

This all had to be in some realm other than the physical

This man needed someone to explain all these things to him. How could a eunuch have children and an everlasting name and not be cut off?

To understand this we must go to the book of Revelation. Rev. 2:12, "And to the angel of the church of Pergamos write: these things saith he which hath the sharp sword with two edges... thou hast there them that hold the doctrine of Balaam who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols and to commit fornication... Repent, or else I will come to thee quickly, and will fight against them with the SWORD OF MY MOUTH... To him that overcometh) overcome what? - Balaam, Nicolaitans and fornication) will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

The word manna is MAN. Exodus 16:31 tells us further what manna is. "And the house of Israel called the name thereof Manna, and it was like coriander seed." In Numbers 11:7 the manna is "like coriander seed and the color thereof is the color of bdellium."

Manna is like seed and seed in Greek is SPERMA (sperm). Jesus said the word of the Kingdom is the seed (sperm) which falls on four kinds of ground. And another place he said it produces children of the Kingdom. These thoughts are from Matt. 13. Jesus spoke in parables so that some would not understand (13:19) but He explained the parables so that others would. (13:17).

We pray that the explanation of this lesson will benefit those who are mature enough to understand it.

Notice that we receive hidden manna and a white stone when we overcome. Stone is "eben" in Deuteronomy and "eshek" in Leviticus. They both mean testicle. The eunuch was wounded in the stones (testicles). This is the mystery revealed!

The mystery about spirit, soul, body is that the hidden manna is secret sperm. The white stone is perfect, pure testicle, the carrier of the seed. The new name is the new spiritual geneology in contrast to the natural realm wherein the geneology comes through the natural physical father.

In Pergamos they were having trouble overcoming in the physical realm: ie eating, drinking and fornication. They satisfied the physical appetite. So, the people of Pergamos were told to overcome the nature desire to satisfy the natural physical realm and give preference to satisfying the appetite of the spirit.

The hidden manna (seed, sperm) is not for the physical realm. It's for the realm of the spirit. Hidden manna is the hidden (secret) spiritual sperm which is the word of God. And we are encouraged to develop a spiritual appetite and to satisfy that desire in the spiritual realm by giving and receiving the word of God, the spiritual word (seed, sperm).

Matt. 1: 1-17 has to do with the transfer of sperm in the natural physical realm. In Matthew we find that from Adam to David is 14 generations. David to the carrying away of Babylon is 14 generations. Babylon to Jesus is 13 generations, but to Christ it is 14 generations.

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Jesus and Christ aren't the same. Jesus means Savior and Christ means Anointing or Anointed. The next generation after Jesus is the 42nd generation and the 42nd generation is the Body of Christ.

The Body of Christ is born not of natural sperm but of the word (sperm) planted in the soul. In the spiritual realm, Jesus is the father of the 42nd generation. In that manner the word (sperm) of God came through Jesus Christ, out of His mouth (as the sword of the word was in his mouth) and made entry into the womb of the mind (psyche) of Christians. This causes a new life to form in the mind. It's called the mind of Christ and it brings forth the Body of Christ, referred to as the 42nd generation.

The Body of Christ will receive the word, the hidden manna, the white stone and the new name, becoming the 42nd generation.

These are those who are receiving the anointed words of the Holy Spirit (the seed with the germ of life). That seed enters their souls and brings forth the Christ (the anointing).

A complete study of the 42nd generation is available from Rev. Bill Britton, Box 707, Springfield, Missouri 65801

SPIRIT-SOUL-BODY

Keep it in the right relationship and understand the symbols.

Yes, there's a desire for union in spirit, soul and body. But a great desire at the present time should be for the union in which the word of God is received into the mind.

The parallels brought out in spirit, soul and body use many words interchangeably like the word "know," knowing -- to experience - Adam knew Eve. She brought forth a son. That I may know Jesus. Do you know what that craving is? It's to be filled with Jesus in the mind - that I may know Him. That's what the Bible is all about and that's why these words are used interchangeably from Genesis to Revelation. But you don't understand the secret until you begin to understand the parable of the manna.

This made sense to the Ethiopian Eunuch. He received the word (sperm) from the



prophet Isaiah and the sperm received the germ of life after the prophet Philip explained that the word referred to Jesus Christ.

This changed the eunuch so much that he desired to be baptised. Then the eunuch took that same seed (sperm) back to Ethiopia and Egypt and planted it in the minds of the people there, starting the Coptic Church, which still endures today.

Each person who was changed by that word (seed) became a child of the eunuch (in their souls).

The Church endures because each one who receives that word (sperm) of truth goes on to mature and plant it in the mind of another person, developing generation after generation of procreation.

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